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183 642 easy range of supervision. During the rest of the year, after the people have dispersed to their trapping districts, the authority becomes greatly relaxed. Only rarely do police operate far afield from the trading post.

622 Apart from the representatives of the provincial and Dominion law enforcement agencies, and the Indian Affairs Branch, political authority is nominally invested in native chiefs. Theoretically, each tribe or district is supposed to have a chief. Actually, only the Nelson people have such an executive and he is apparently expected to represent the whole Kaska nation. The chief is appointed by the Indian Agent for an indefinite period without remuneration. The duties of the chief are poorly defined, but he may be regarded as a liaison officer between the government officials and the people.

622 554 The current chief is personally a rather ineffectual person whose nominal authority in no way increases his prestige among the Indians. Since no prerogatives are attached to the office, it is not surprising that his status is not different from that of any other mature adult. The general attitude toward the chief is one of criticism for his failure to be more assertive in the service of his people. Old Kean expressed his opinion of the current chief in the following words: "Just like kid. Never talk nothing. Just sit down one place. That's why nobody go down there [i.e., to the east reserve]. Just stop alone." The fact that the chief does not belong to Old Kean's tribe is undoubtedly a factor influencing the latter's attitude. Observation failed to support the old man's statement that the east reserve was deliberately avoided by the bulk of the society.

622 When the chieftainship was vacant several years ago two Upper Liard men, Old Kean and Old Man, rejected offers of appointment to the position, the former because he felt himself to be too old and the latter because, not receiving payment for his service, he thought people would not listen to him. River Joe is reported to have sought the office unsuccessfully.

656 183 625 It has already been pointed out that the principal governmental activity, with which the Kaska have experience, is regulation. The most common subjects of such regulation are trapping and drinking. In the exercise of their regulatory functions the governments, through their agents, do not act in a manner calculated to allay the Indian's antipathy to authority. In the past there are said to have been police officers willing to overlook many minor infractions of laws applying to Indians, particularly those applying to drinking. Currently policemen, whose problems have greatly increased as a result of the opening of the area by the Alaska Highway and the subsequent influx of strangers, are much more rigorous. During the period of field work they frequently acted as detectives, patrolling Lower Post late at night and visiting camps in order to apprehend misdemeanors.[39] As a result most of the people have learned to be constantly wary of the police. Young men, even if innocent of any offense, often flee and hide when an officer is reported to be approaching. In short,

[39] It is not uncommon for provincial and Dominion police to enter a tent or cabin without a warrant if they have reason to suspect drinking. While Indians are unaware of the powers of a warrant, they resent the invasion of their privacy. From white men Indians have learned to question the right of the Mounted Police to operate in British Columbia, where a local police organization is maintained. The Mounties explain that they are free to operate anywhere in the Dominion of Canada when engaged in the enforcement of national revenue (liquor) and Indian regulations.

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the police are disliked and this attitude is readily transferred to the governmental stereotype constructed out of the individual's experience with law enforcement.

Law and Social Control

The atomistic structure of Kaska society is associated with a complete lack of formal social control beyond that which has been introduced following the absorption of the group into the larger white society. There is a tendency for the people to remain as much as possible aloof from the white man's law or system of justice, interpersonal grievances within the Indian community rarely being brought to the adjudication of white courts. As a result, all cases heard have as their complainants the police, Indian Agent or white men.

The principal individual incentives compelling adult conformity to the Indian and white expectations of behavior are guilt, shame, warnings, precepts, and fear of sanctions. Guilt and shame are inextricably related in patterning conformity to the Indian standard of values, although they are notably weak in making behavior conform to those expectations of the white society that apply to drinking, brewing, trapping, and hunting. Guilt and shame may be identified as conscience or superego pressure. Nitla defined this mechanism well when he said that an individual knows if he does evil. "He know it in his brain. Everything bum. You better stay alone." Conscience may often drive a person to make amends with the individual whom he has offended or it may prompt him to excuse his behavior, blaming it on somebody else. In the case of John Kean, who began living with his brother's wife, strong antipathy and aggression appeared to those people who, he thought with some reason, were criticizing his conduct. On one occasion he tried to slough off responsibility for his actions by laying the blame on Adele, the woman with whom he was living, and even on his brother. Forgiveness does not always erase the pang of conscience, as witness River Joe and Louis Maza the morning after a drinking party that had been accompanied by considerable violence and disorder. Although Mrs. Maza forgave her husband for having hurt her and River Joe was assured that his aggressive behavior had not seriously harmed anyone, both men appeared extremely shy and discomfited. They protested to the ethnographer how "sorry" they felt about the fracas which they had begun. In general, however, the Kaska superego does not seem harsh. Once the situation of default is past, the offense tends to be quickly forgotten. No evidence was adduced of a lingering sense of guilt (although it was looked for) nor of the long persistence of any need for atonement or expiation.

Rather slight effort is made within the native community to induce adult social conformity by means of warnings and precepts, although the missionaries and police make stronger use of this technique. The priest frequently warns Indians of imminent police and supernatural sanctions, while the police threaten suspected wrongdoers with fine and arrest. Because of the reluctance of an Indian to interfere in another person's business, warnings and advice are entirely limited to relatives and close friends. River Joe was afraid to exert himself in the relationship of John Kean and Nitla's wife, for fear that word of his interference would reach the Lower Pelly River tribe to which Adele belonged and whose members would then be "down" on him. Louis Maza also emphasized his powerlessness in this direction. "I can't say nothing. That not my business. I never tell nobody what to do." One of the main reasons for such lack of interference is the fear of arousing resentment and